

H. Bible. O. T. - Eccles.

ECCLESIASTES

A NEW TRANSLATION FROM

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THE ORIGINAL

H E B R E W

BY BERNARD HODGSON LL.D.

PRINCIPAL OF HERTFORD COLLEGE

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ECCLIASTES

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TO THE HONOURABLE

AND RIGHT REVEREND

BROWNLOW

LORD BISHOP OF WINCHESTER.

MY LORD

I return your Lordship humble thanks for the approbation which you were pleased to express of a late translation of the book of Proverbs. Encouraged by that honour I have ventured to proceed to this translation of Ecclesiastes: and though I cannot flatter

myself with a hope that the performance is by
any means worthy of being presented to your
Lordship, yet I request, that you will conde-
scend to accept it, as a token of Respect.

I have the honour to be,

My Lord,

your Lordship's most obedient

and obliged servant

BERNARD HODGSON.

ECCELESIASTES

CHAPTER I.

1. **T**H E words of the preacher, the son of David, who
reigned at Jerusalem.
2. Vanity of vanities ! saith the preacher.
Vanity of vanities ! all is vanity.
3. What profit hath man in all his labour,
With which he toileth under the sun ?
4. Generation goeth, and generation cometh ;
But the earth doth ever abide.
5. The sun also riseth, the sun also setteth,
And hasteth to the place where it rose ;
6. It passeth to the south, again it circleth to the north.
Round and round goeth the wind,
And ever repeateth its circuits.
7. All the rivers run down into the sea,
Yet the sea doth not overflow :
To the place whence the rivers go forth,
To the same, to flow again, do they return.
8. All the things, thus at their task, no man can recount ;
The eye would not be able to behold them,
Nor would the ear be competent to hear them.

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9. That which hath been, is that which shall be:
And that which hath been done, is the same that shall
be done:
For nothing is there new under the sun.
10. Is there ought, of which it is said? behold this new thing!
This same, which is now presented to us, happened ages ago.
11. There is no record of past events;
Neither of future ones will there be any,
Amongst those who shall come after them.
12. I, who reign over Israel at Jerusalem, am the preacher:
13. And I have applied mine heart to examine,
And to look inquisitively into all things
Which are done under heaven.
This vain curiosity hath God given the sons of men,
For their humiliation therein.
14. I have searched into all the works
Which are carried on under the sun;
And behold! all is vanity, and vexation of spirit.
15. That which is crooked cannot be made straight;
Neither can that which is defective, be made perfect.
16. I have communed with mine heart, saying;
Behold my greatness! how in wisdom I surpass every one
Who hath been before me in Jerusalem!
How much to learning and science I have devoted mine
heart!

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17. How I have applied myself to discover
What is wisdom and knowledge,
What is imprudence and folly!
But this also I have found to be vexation of spirit.
18. For in much wisdom there is much solicitude,
And he who enlargeth his knowledge increaseth his care.

CHAPTER II.

1. **I SAID** unto mine heart,
Come now! I will give thee a trial of pleasure:
Come! see all that delighteth:
But, lo! this also was vanity.
2. Unto laughter I said, art thou mad?
And to mirth, why dost thou thus?
3. I enquired of mine heart, whether I should give myself
unto wine; but mine heart inclined unto wisdom: or,
whether I should embrace folly; until I might see,
whether therein was that happiness, which the sons of
men are pursuing under heaven, all the days of their
lives.
4. I raised works of magnificence:
I built me palaces; I planted me vineyards;

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5. I laid out gardens and groves,
And planted in them trees of every fruit;
6. Pools I made me of water,
Wherewith to water the flourishing plantations.
7. I bought me men-slaves, and women-slaves, and domestics:
Of herds and of flocks I had likewise an abundance,
Greater than any before me ever possessed in Jerusalem.
8. I collected also silver and gold,
And treasures the most rare
From the kings, and from the provinces:
I procured singing-men, and singing-women;
And sweetest instruments of music,
The delight of the sons of men!
9. More magnificent was I, and more splendid,
Than any who had been before me in Jerusalem:
My wisdom all the while remained with me.
10. Not any thing which mine eyes desired,
Withheld I from them;
From no sort of gratification restrained I mine heart:
And mine heart was delighted with my various works;
And this pleasure requited me for all my labours.
11. Then mused I on all the works which mine hands had
wrought,
And on the labour, which in performing them, they
cost me:

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And behold! vanity was it all, and vexation of spirit.

Alas! no substantial good is there under the sun.

12. Then I looked, in order to judge between wisdom and imprudence, and folly: (for who is that man who shall come after the king, more competent so to do, than he is?)

13. And I saw the pre-eminence which wisdom hath over folly;

It is like the superiority of light over darkness.

14. The wise man's eyes are in his head;

But the fool walketh in darkness;

Yet I saw that like chance befalleth them both.

15. Then I said unto mine heart;

Since it happeneth to the fool, as it happeneth to me,

To what purpose then, am I the wiser?

So I said unto mine heart, this also is vanity.

16. For there will be no memorial hereafter either of the

wife, or of the fool. All that happened in days past,

and all that shall happen in days to come, will be for-

gotten; and the wise man shall die like the fool.

17. I was therefore disgusted with life; because the work

which I had been doing under the sun, seemed to me

of no account, and because all is vanity and vexation of

spirit.

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18. Yea I abhorred all my works which I had been doing under the sun, because I must leave them to the man who shall come after me.
19. And who knoweth, whether he shall be a wise man, or whether a fool? yet, will he become lord over all the works, in which I have been employing my pains and my wisdom under the sun. This also is vanity.
20. Then I turned mine heart to pensive musing on all the works, wherein I had toiled under the sun:
21. Truly, said I, this man hath performed works with wisdom, with ingenuity, and with skill: yet another, who has had no trouble therewith, shall have them surrendered to him as his right. This also is vanity, yea a great evil.
22. What then remaineth unto man after all his toil; and after that disquietude of heart, with which he has been labouring under the sun?
23. For all his days, are sorrows; and his doings, vexations: his heart, even in the night-time, doth not rest. This also is vanity.
24. Is it not then good for man, to eat and to drink; and amidst all his toil, to give his soul recreation? Yea, I saw that this is from the hand of God.
25. Who therefore has eaten, and though with temperance, more gratified himself than I?

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26. For God giveth unto the man, who is righteous in his eyes, wisdom, and knowledge, and gladness: but unto the finner, he giveth solicitude to amass and to heap up that, which he shall transfer unto him who is good in God's eyes. This also is vanity, and vexation of spirit.

CHAPTER III.

1. **F**OR all things there is a season,
And for every purpose under heaven, a time.
2. There is a time for being born, and a time for dying;
A time for planting, and a time for rooting up what was planted.
3. There is a time for putting to death, and a time for saving;
A time for pulling down, and a time for building up.
4. There is a time for weeping, and a time for laughing;
A time for wailing, and a time for dancing.
5. There is a time for casting away stones, and a time for picking them up.
A time for embracing, and a time for abstaining from embraces.
6. There is a time for getting, and a time for losing;
A time for keeping, and a time for throwing away.

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7. There is a time for rending, and a time for repairing;
A time for being silent, and a time for speaking.
8. There is a time for loving, and a time for hating;
A time for war, and a time for peace.
9. What profit hath he who laboureth, in that wherein he
toileth?
10. I viewed all the works which God giveth the sons of
men, for their vain labour therein:
11. But every thing which He doeth, becometh perfect at
its season. Also I viewed the darkness which he spread-
eth over men's hearts, lest, either at the beginning or
at the end, they should discover his proceedings.
12. Then perceived I that men can do nothing better than
to cast away care; and to enjoy through their lives all
the happiness they can.
13. For that man should eat, and drink, and find comfort
in all his labour, is granted by God.
14. I know that all which the Lord doeth is unalterable;
to it nothing can be added, from it nothing can be
taken. The Lord so doeth, that men should stand be-
fore him in awe.
15. What is that which hath been? That same that is now:
And what is that which shall be? That same which hath
been already: for God causeth all things to revolve.

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16. Then further, I viewed under the sun the place of judgment: there, was wickedness!
And the place of justice: there, was iniquity!
17. I said in mine heart,
Between the just and the unjust God will judge:
Since for every purpose, and for every work,
He hath appointed a season.
18. And I said in mine heart, with respect to God's conduct towards the sons of men; it is to prove to them, and to make them sensible, that they are but as the brutes.
19. For it happeneth unto the sons of men, as it happeneth unto the brutes; yea, unto both of them it happeneth alike: as the one die, so die the other; yea the like breath have they both: and as to the pre-eminence in the man over the brute, there is none; for vain are they both:
20. Both go to one place; from the dust both arise, and to the dust both return.
21. Who hath any knowledge concerning the breath of the sons of man, which goeth upwards? or concerning the breath of brutes, which goeth down under the earth?
22. Then I perceived that there is nothing better, than that man should rejoice in his works; since this is allotted

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him : for who shall bring him again back, to see that which after him shall come to pass ?

CHAPTER IV.

1. **T**HEN I turned, and viewed all the oppressions
Which are carried on under the sun.
And lo ! the tears of the afflicted !
And no comforter for them !
And under the hands of tyrants in power !
And none to console them !
2. Then happier esteemed I the dead who are departed,
Than those who are yet alive :
3. But him, still happier than them both,
Who hath not yet existed :
Who hath not seen the doings, the evil doings,
Which are carried on under the sun.
4. Then I viewed every ingenious and excellent work.
But such causeth a man to be envied by his neighbour.
This also is vanity, and vexation of spirit.
5. The fool foldeth his hands ;
And preyeth on his own flesh.

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6. Better is an handful with quiet,
Than an armful with toil and vexation of spirit.
7. Again I turned me, and viewed a vanity under the sun.
8. There is a man, single and without companion, who has
neither child nor brother: yet, no end is there to all
his labour, neither is his eye satisfied with riches. For
whom am I toiling, and bereaving my soul of good?
This also is vanity, and a foolish solicitude.
9. Two are better than one: because in their difficulties,
they may afford each other welcome assistance.
10. For if one of them should fall, the other can help his
friend up: but it is bad for him who falleth, when there
is no other to raise him.
11. Also if two lie together, they will be warm:
But how can one be warm alone?
12. If a man be too strong for them singly, the two may
withstand him: for the triple cord is not easily broken.
13. Better is a feeble but wise youth
Than an old and foolish king, who will no longer be
warned.
14. Surely shall one come
From the house of captives to reign:
Yet, in his own kingdom was he born poor.
15. I contemplate all the armies

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Which, with the heir, are in motion under the sun ;
With the successor, who after him shall arise.

16. No end is there of all the people,
Of all those who are in array before them.
But they who come after
Shall not herein rejoice.
Surely this also is vanity, and vexation of spirit.

CHAPTER V.

1. **T**AKE heed to thy foot, when thou goest into the house of the Lord : and be more ready to hear than to offer sacrifice with fools ; for they know not that they do evil.
2. Be not rash with thy mouth, nor let thine heart be hasty to utter before the Lord any word : for the Lord is in the heavens, and thou art upon the earth ; therefore let thy words be few.
3. For as the dream cometh through much labour ;
So, cometh idle speech through many words.
4. When thou hast vowed a vow unto the Lord, delay not to perform it ; for he is offended with the foolish : whatever thou hast vowed, offer.

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5. Better had it been that thou hadst not vowed; than having vowed, not to perform.
6. Suffer not thy mouth to bring thee into sin; nor plead before the priest, that it was an error: wherefore shouldst thou move the Lord to be displeased on account of thy words, and to blast the work of thine hands?
7. Since, as in the multitude of dreams, so in the multitude of words, there are vanities; therefore reverence the Lord.
8. If thou behold the oppression of the poor, and the perversion of law and justice in judgment, murmur not at the tyranny: for there is one higher than the high, who marketh also those, who are still higher than they.
9. Lo! the earth is most bountiful of all things:
Kings, from the earth, are supplied.
10. He who loveth silver will not be satisfied with silver;
Nor he who delighteth in riches, with his revenue.
This also is vanity.
11. The more property is increased,
The more increased will be it's consumers:
And what advantage have it's possessors,
Except that of viewing it with their eyes?

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12. Sweet is the labourer's repose
Whether he eat little or much:
But the fulness of the rich man
Doth not suffer him to sleep.
13. There is a fore evil which I have seen under the sun:
Riches accumulated, to the vexation of their possessor.
14. For these riches through misfortune he loseth;
And having a son, he hath nothing to leave him.
15. As he came naked from the womb of his mother,
So, as he came, shall he return:
Nor is there any thing which he hath gained by his labour
That he shall take away with him.
16. Yea truly a fore evil it is, that as he came, so he goeth;
And what the better for having toiled for the wind?
17. And for having lived all his days,
In gloom and great care, in disquiet and vexation?
18. Behold! that which I esteem good, and that which I
esteem right, is, for man to taste pleasure in all his labour,
in which he is engaged under the sun, all the days
of his life which the Lord hath granted him. For this
is allotted him.
19. Doubtless to every man on whom God hath bestowed
riches and wealth, he hath given liberty to enjoy them:
also to take what is allotted him, and to be happy in his
labour. This is granted by God.

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20. Hence he will not be anxious about the duration of his life; since God bleffeth him with cheerfulness of heart.

CHAPTER VI.

1. **T**HERE is an evil which I have seen under the sun, and which is common among men:
2. When the Lord hath given unto a man riches, and wealth, and abundance; and when nothing is wanting of all the things which he can desire; yet the Lord granteth him not the spirit to use them: but a stranger is to enjoy them. This is folly, and a grievous infirmity.
3. Though this man may have begotten an hundred children, and may have lived many years; yet, however long may have been his life, if his soul hath not satisfied itself with any enjoyments, I say, that the very abortive, though of burial deprived, is better than he.
4. For though it, to no purpose came, and to darkness departeth; and though with oblivion it's name be covered over;
5. Though it saw not the sun, and was destitute of perception, yet rest had it more than the other.

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6. Yea, to what good would he live twice a thousand years,
if he see no enjoyment? do not both depart unto one
place?
7. The labour of every man is for his mouth, for hunger is
never satisfied.
8. What then better is the wise man than the fool? or than
the poor man, who yet knoweth how to gain his bread?
9. Better is that which is seen by the eyes,
Than that which is pursued by the fancy:
For vanity is this, and vexation of spirit.
10. What is that in the creation most mighty?
Let it's name be mentioned.
Confessedly it is man.
Yet how unable is he to contend
With the power that is above him?
11. The greatest of his works
Do but exhibit his weakness:
Yet, what is there, comparable to man?
12. Nevertheless, who knoweth what is good for him during
his life, during the number of the days of his vain ex-
istence, and which he passeth like a shadow? Who can
shew man what shall happen after him under the sun?

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CHAPTER VII.

1. **A** GOOD name is better than sweet odours,
And the day of death than the day of one's birth.
2. It is better to go to the house of lamentation,
Than to go to the house of feasting:
For that is the end of all men,
And the living will lay it to his heart.
3. Better is sorrow than laughter;
For by dejection of countenance the heart is improved.
4. The heart of the wise is in the house of mourning;
But the heart of fools is in the house of mirth.
5. It is better for a man to hear the reproof of one wise,
Than to hear the song of fools.
6. For as the crackling of thorns under the pot;
Such, is the laughter of a fool.
This also is vanity.
7. Though influence may sway a wise man to do imprudently,
Yet, it is the bribe, which corrupteth the heart.
8. The end of a work
Is more agreeable than it's beginning.
Better is one who is slow to anger,

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Than he who is hasty of temper.

9. Be not quick in thy spirit to be angry :
For passion dwelleth in the breast of fools.

10. Say not, how is it
That the former days were better than these?
For not in wisdom dost thou make this inquiry.

11. Better is wisdom than riches,
Yea than all things which see the sun :

12. For they who are protected by wisdom,
Are protected as by wealth :
But wisdom is superior in this,
That it giveth unto it's possessors happiness for ever.

13. View any work of the Lord :
Who can make that straight,
Which he hath made crooked ?

14. In the day of prosperity rejoice :
Yet have an eye towards the day of adversity :
For the Lord hath placed the one near unto the other,
That man should be uncertain
What next may befall him.

15. All things have I noticed, during the days of my vanity.
Many a just man hath perished through his integrity ;
Many an unjust man hath lived long through his iniquity.

16. Carry not justice to excess, nor be rigorously exact :

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- Wherefore shouldst thou cause thyself to be shunned?
17. Neither be slack to excess, nor foolish:
Wherefore shouldst thou perish before thy time?
18. It becometh thee to embrace the one precept,
And not to be negligent of the other:
He who feareth the Lord will be guided by both.
19. Wisdom maketh a wise man stronger,
Than ten, the mightiest in a city.
20. Truly, there is not a perfect man on earth;
One who doeth righteously, without ever sinning.
21. Furthermore: listen not to every word which is spoken;
Lest thou overhear thy servant reviling thee.
22. For conscious is thine heart,
That many a time thou
Hast also thyself reviled others.
23. All this have I tried, for the procuring of wisdom,
I said, I shall attain it;
But it is far off from me.
24. How distant is it, and deep!
Deep! who can reach it?
25. Earnestly I looked round
To distinguish, and to discover,
And to find out, wisdom and discretion:
To mark likewise the evil of folly,

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And the madness of vice.

26. Then I found the harlot more bitter than death :
For she is like unto snares ;
Yea as nets is her heart,
As chains are her hands.
He who is righteous in God's fight
Shall escape from her ;
But the sinful shall by her be trapped.
27. Concerning these, saith the preacher, I have strictly in-
quired, in order to find out the worthy :
28. But such hitherto by no searching can I discover : one
such man among a thousand, I have met with ; but one
such woman, among these all, I cannot find.
29. This, however, in my inquiry I have learned ; that
God truly did make men upright, but that they them-
selves have sought out many corruptions.

CHAPTER VIII.

1. **W**H O is equal to the wife ?
Who discerneth, like him, the causes of things ?
Wisdom enliveneth a man's countenance ;
But austerity in the looks is hateful.

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2. I exhort thee, to be obedient to the commands of a king:

And that, on account of the oath before God.

3. Thou shalt not escape from his view;

Go, persist not in perverseness,

For he will require that his command be obeyed.

4. The will of a king is supreme:

And who shall say, why dost thou thus?

5. A man of sense, intrusted with a charge, will not mis-
carry; because he will perceive the right time, and use
judgment.

6. For in every transaction, there is a crisis, and a need of
dexterity: yet, great is man's misfortune herein,

7. That he knoweth not how a matter shall turn out: and
who shall tell him what will come to pass?

8. No man hath controul over the spirit, to retain the spi-
rit; nor authority over it, in the day of death: there is
no escape in that conflict; neither will any stratagem be
of avail to those who use it.

9. To all this have I looked, and mine attention have I
given to every transaction which passeth under the sun.

Sometimes hath man exerted tyranny over man, to his
own destruction.

10. For hereby have I seen wicked men brought to their
graves: yea, forth have they been led, from the seat of

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royalty conducted, and consigned to death in that city where so they had acted. This also is vanity.

11. Because sentence against an evil deed is not executed forthwith, therefore the hearts of the sons of men are fully bent in them to do evil.

12. But though a finner commit wickedness an hundred times, and live; yet am I assured, that it shall be well for them, who reverencing the Lord, stand in awe before him.

13. Surely, good shall not be to the wicked; neither shall he extend his days, but as a shadow; because he is without awe in the presence of God.

14. There is a vanity which cometh to pass upon the earth. Sometimes just men fare, as if they had committed the deeds of the wicked: and sometimes wicked men fare, as if they had acted like the just. I say, that this also is vanity.

15. Then I approved of making life happy: since, except eating, and drinking, and living cheerfully, there is nothing under the sun, desirable for man: and these are to comfort him in his labour during the days of his life which God granteth him under the sun.

16. As I applied mine heart to get wisdom, so did I to observe the restlessness which prevaieth on the earth: for man giveth sleep to his eyes neither by day, nor even by night.

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17. I perceived also in every work of God, that man can account for nothing which is done under the sun: concerning which he toileth to make discovery, but in vain: and which, even though a sagacious man should say he understands, he cannot comprehend.

CHAPTER IX.

1. NOW the whole, which I have devoted mine heart to, is this: to make it understood, that the just and the wise, and all belonging to them, are in the hand of God: since man cannot learn, from any thing which occurreth, whether he be loved or hated.
2. All things come alike to all: the same event is to the just and to the wicked; to the virtuous and pure, and to the impure; to him who sacrificeth, and to him who sacrificeth not: as it happeneth to the good, so doth it to the sinner; as to the swearer, so to him who reve-
renceth an oath.
3. There is this evil in all which is done under the sun, in there being the like event unto all: that hereby, the heart of the sons of men is filled with evil; and that there arise errors in their notions concerning the living, and with respect to the dead hereafter.

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4. He who is in society with all the living, whoever he be,
hath something to cheer him: for better is the dog that
is alive, than the lion that is dead.
5. It is true the living know that they shall die: but the
dead know nothing: neither are they any more of ac-
count, since their memory is consigned to oblivion.
6. Both their love and their hatred,
And their jealousy are now ended;
Neither have they interest any more for ever
In what shall be transacted under the sun.
7. Go, eat with cheerfulness thy bread,
And with a glad heart drink thy wine:
For now at thy so doing
The Lord will be pleased.
8. Let thy garment at all times be white,
And let perfumes on thine head not be wanting.
9. Live in joy with thy wife,
Love her all the days of thy vanity
Which he granteth thee under the sun.
For she is allotted thee for thy comfort,
And to solace thee in thy labour
With which thou toilest under the sun.
10. Whatever thine hand find to do,
Do it, whilst thou art able:
For there is no work, no thought,

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- No knowledge, no wisdom,
In the grave whereunto thou art going.
11. I turned, and saw under the sun,
That the race is not to the swift,
Nor victory to the strong;
That neither is bread to the wise,
Nor riches to the skilful, nor favour to the learned:
But that time and chance happen to them all.
12. For truly man hath no knowledge of his lot:
Like fish which are taken unawares in the net,
Or like birds which are caught in the snare,
Like them are the sons of men trapped in an ill hour
Which suddenly overtaketh them.
13. Also this wisdom have I seen under the sun, and great
appeareth it unto me.
14. There was a small city, and few men in it: and there
came against it a powerful king; and he besieged it,
and raised great batteries against it.
15. Now there was found in it a poor man of wisdom; and
by his wisdom, he saved the city. Yet this poor man
was no more remembered by the people.
16. Then I said,
More excellent is wisdom than strength:
Yet the wisdom of a poor man is despised,

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And his words are nothing regarded.

17. The meek words of the wife better merit attention
Than the clamour of him who ruleth among fools.
18. Better is wisdom than weapons of war:
But an oversight often causeth the best soldier to mis-
carry.

CHAPTER X.

1. **A**S dead flies pollute and taint
The apothecary's ointment;
So doth a little folly him
Who surpasseth in wisdom and renown.
2. The sense of a wise man is at his right hand,
But that of a fool is at his left.
3. Even in the path-way as the fool walketh,
He sheweth his want of understanding;
And to all he maketh it known that he is a fool.
4. If the anger of a superior be roused against thee,
Desert not thy place:
For meekness will mitigate great offences.
5. There is an evil which I have seen under the sun, and
which seemeth to proceed from the sovereign's being
misinformed:

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6. The foolish placed in stations of high dignity :
While men of talents are seated in obscurity.
7. I have seen slaves on horses,
And men of noblest endowments on foot, like slaves.
8. He who diggeth a pitfall shall tumble into it ;
And he who breaketh a hedge be bitten by a serpent.
9. He who pulleth down stones shall be bruised by them ;
And he who cutteth down trees shall by them be crushed.
10. If iron be rusty and it's edge blunt,
No strength will avail to make it cut ;
Yet still wisdom will find out
How to make it execute it's office.
11. Though the serpent sting without hissing ;
Yet doth not he, who hath a subtle tongue,
Bite still more cunningly ?
12. The words of a wise man's mouth procure him favour ;
But the lips of a fool are his destruction.
13. The beginning of the words of his mouth is folly ;
But the end of his discourse
Is absurdity that bringeth mischief.
14. Though the fool use many words,
No man can tell what they mean, or whither they tend ;
Who can inform him ?
15. The work of the foolish man wearieth him :

ECCLESIASTES

- He is like one who doth not see the direct way to the city.
16. Woe to thee, O land, when thy king is a child !
And when thy rulers are given to feasting !
17. O happy land ! whose king is descended from the noble !
And whose princes eat in temperance,
For refection, and not for revelry !
18. Through neglect the beams decay,
And through remissness of hands the house falleth.
19. The banquet is to excite cheerfulness,
And wine to make mortals merry :
But wealth serveth for all things.
20. Curse not the king even to thyself ;
Nor in the privacy of thy chamber, one noble :
For a bird of the air will convey what thou hast said,
And somewhat winged report the expression.

CHAPTER XI.

1. **SOW** thy seed when showers approach :
That after due time thou again mayest find it.
2. Bestow thy bounty on seven, yea even on eight :
For little knowest thou what misery there is upon earth.
3. If the clouds be full of rain,

ECCLESIASTES

They will empty themselves over the earth ;
But if a tree fall,
Whether to the south or to the north,
In the place where it hath fallen it will remain.

4. He who is an observer of the wind will never sow ;
And he who is a regarder of the clouds will never reap.
5. As thou understandest not the nature of the wind,
Nor of the bones in the womb of the pregnant,
So, thou understandest not the work of God,
How he maketh all things.
6. In the morning sow thy seed,
In the evening withhold not thine hand :
For thou knowest not whether this or that
Best shall succeed ;
Or whether both shall be equally good.
7. Sweet indeed is the light,
And cheering to the eyes the sight of the sun :
8. Nevertheless, though a man live many years,
And rejoice in them all,
Yet when he reflecteth on the days of darkness,
How many they will be,
All that occurreth will seem vanity.
9. Rejoice, O young man, in thy youth,
And indulge thine heart while thy years are blooming ;
Yea walk in the ways of thine heart,

ECCLESIASTES

And in the gratification of thine eyes:

Yet know! that God for all this

Will bring thee to judgment.

10. Therefore chace concupiscence from thine heart,

And put away impurity from thy flesh:

For youth and it's lusts are vanity.

CHAPTER XII.

1. **B**UT remember thy Creator in the days of thy youth:

E'er the evil days come, and the years arrive,

When thou shalt say, no pleasure have I in them:

2. E'er the sun grow dim,

And the light, and the moon, and the stars;

And e'er the clouds, after rain, return again.

3. E'er that day come

When the guardians of the house shall tremble,

And the men of valour shake;

When the grinding-slaves, forsaken, shall stop;

And the watchmen on the battlements mourn;

4. When the doors shall be shut in the street,

And the sound of the mill not be heard;

When the bird shall with shrieking arise,

ECCLESIASTES

- And all the daughters of music retire ;
5. When the noble and the mean shall quake and fear ;
When pleasure shall be despised,
Gratifications be abhorred,
And the desires be extinguished ;
When man to his long home shall now be departing,
And the mourners be standing round in the street :
6. E'er the silver thread shrink,
And the golden cup be bruised ;
E'er the pitcher be broken at the well,
And the wheel at the cistern be shattered ;
7. E'er the dust return to the dust whence it came,
And the soul go back to God who gave it.
8. Vanity of vanities ! saith the preacher ;
All is vanity !
9. Thus hath the preacher, if enlightened himself, given
instructions to the people : many proverbs hath he en-
quired after, procured, and arranged.
10. The preacher hath been studious to collect useful sayings ;
and to express, in the best manner, profitable sentiments.
11. Like goads, or like points that pierce, are the sayings of
the wise : the persons employed to collect them were
appointed by none but the teacher.
12. Full well by these thou mayest guide thyself, my son.

ECCELESIASTES

To the composing of many books there is no end;

And over-much reading wearieth the attention.

13. Let us hear the substance of all that has been said.

Fear God, and keep his commandments: for this is the whole that concerneth man;

14. Since God will bring to judgment every deed and every secret, whether they shall have been good, or whether evil.

N O T E S

C H A P T E R I.

FOR the Notes signed, SECKER, I am indebted to his Grace the Archbishop of Canterbury; who most obligingly permitted me to transcribe them from his predecessor's Manuscript in the Library of Lambeth-Palace.

VERSE 1. The son of David, king of Jerusale^m.

מלך בירושלם these words are translated in the English Bible, king of Jerusale^m; but incorrectly: for בירושלם signifies, "in Jerusale^m," and מלך "reigning," or "who reigned;" being the participle Benoni.

It is as improper to call Solomon, king of Jerusale^m, as it would be, to call the king of Great Britain, king of London: Jerusale^m being only the metropolis of Israel, where Solomon resided.

The son of David, who reigned at Jerusale^m.

4. One generation passeth away, and another generation cometh.

There is nothing in the Hebrew to express these words, "one" and "another." I think the simple translation in every respect better.

דור הלך ודור בא

Generation goeth, and generation cometh.

6. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

In the first sentence the substantive to "goeth," is the sun: רווח is too distant to belong to that clause.

N O T E S

Though רוּח occur in each of the two last sentences, yet in our idiom the repetition may be dispensed with.

על סביבתיו upon or over it's circuits: is continually going over them again.

"His" circuits. We have here, "it" whirleth, and "his" circuits: the one a masculine, the other a neuter pronoun, though both are applied to the same thing.

The sun also riseth, the sun also setteth,
And hasteth to the place where it rose;
It passeth to the south, again it circleth to the north.
Round and round goeth the wind,
And ever repeateth it's circuits.

7. מלא to overflow. Josh. 3, 15.

8. All things are full of labour, man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

In these words, through an inaccuracy in the translation, the connection of the sense is broken and lost: the word is not דברים, but הדברים. The difference made by ה is important.

All the things, thus at their task, no man can recount;

The eye would not be able to behold them,

Nor would the ear be competent to hear them.

10. מלפניי singular, is here made to agree with עלמים plural. at the presence of. 1 Chron. 16. 33. מ before. If. 43, 13. 15. חסר to fail. 1 Kings 17, 14. מנים pound. 1 Kings 10, 17.

C H A P T E R II.

VERSE 3. I sought in mine heart to give myself unto wine (yet acquainting mine heart with wisdom) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven, all the days of their life.

N O T E S

ל concerning. Esth. 3, 2. לה to lead. Ex. 3, 1. Deut. 4, 27.
עשה to get, procure. Deut. 8, 17. Ec. 2, 8.

I enquired of mine heart, whether I should give myself unto wine; but mine heart inclined unto wisdom: or, whether I should embrace folly; until I might see, whether therein was that happiness, which the sons of men are pursuing under heaven, all the days of their lives.
7. I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me.

קנה is applied to the buying of slaves Lev. 25, 50. Ex. 21, 2. The Hebrew servants were chiefly slaves, either bought or taken in war. בית בני domestic servants. One MS. reads אדם בית.

Formerly among the Hebrews, and the neighbouring nations, the greatest part of servants were slaves, that is to say, they belonged absolutely to their masters, who had a right to dispose of their persons, their bodies, goods, &c. Dict. Bib. See Lev. 25, 44. Ex. 21, 2, 21.

I bought me men-slaves, and women-slaves, and domestics;

Of herds and of flocks I had likewise abundance,

Greater than any before me ever possessed in Jerusalem.

12. And I turned myself to behold wisdom, and madness, and folly: for what can the man do, that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

Thirty five copies for עשהו read עשהו, which I consider as the true reading. This was evidently followed by the Vulgate and Greek, though in their interpretation of it, they widely differ; the latter translating it ἐποίησεν αὐτόν, the former, factorem suum. עשהו, "do it," or, "do so:" or, if considered as the participle Benoni, "doer of it." את præ, prevail against, or over. 1 Kings 16, 22. absolūtè quandoque sumitur: item pro præpositione אל, vel ejus vicario ל. Buxtorf. ל over. 1 Kings 11, 28.

N O T E S

Then I looked, in order to judge between wisdom and imprudence, and folly: (for who is that man who shall come after the king, more competent so to do, than he is?) and I saw the pre-eminence which wisdom hath over folly: it is like the superiority of light over darkness.

15. אֵין . . . f. ex præc. אֵין. SECKER.

Two copies omit אֵין tunc; but I think it strengthens the sentence, and therefore I have preserved it in the translation.

17. עִלִּי with me; in my opinion.

25. For who can eat, or who else can hasten hereunto more than I?

כי therefore. Ps. 116, 10. רוּשׁ to make haste. Deut. 32, 35. to eat with haste. The Arabic sense of this word shews that by eating with haste, is meant, eating with temperance. خوش khush, temperate.

Is it not then good for man to eat and to drink? &c.

Who therefore has eaten, and though with temperance, more gratified himself than I?

As some may not be aware, on what ground, we occasionally refer to the Arabic for the better understanding of certain Hebrew words, it may be proper to mention, that the Arabic and Hebrew are kindred languages: that in very numerous instances, by the same word, they express the same thing. Thus,

שֶׁמֶשׁ shems, signify, the sun. בֵּית בֵּית beet, a house. מוֹת moot, death. שֶׁמֶן fumeen, fat. מֶלֶךְ melik, a king. כֶּפֶר kefr, a village. לְבוּשׁ lubus, a garment. שָׁכַר fakar, to be drunken. לַיְלָה leil, night: &c, &c, &c.

Of some Hebrew words, which occur but once in the Bible, we could not possibly find the meaning, but by the Arabic: amongst these is עֲלֻקָּה, Prov. 30, 15. which, we hence know, signifies the horse-leach, عِلَاقَة. "Of many Hebrew words, the radices cannot be discovered in the Hebrew original of the old Testament, though they are still preserved in the Arabic." Universal Hist. Vol. 18. 394.

N O T E S

C H A P T E R I I I .

VERSE 10. I have seen the travel which God hath given to the fons of men, to be exercised in it. He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

ענה to afflict. Lev. 16, 31. to trouble. Zech. 10, 2. to humble. Ex. 10, 3. One copy reads אשר before נתן in the eleventh verse. לא is not found in four copies. עד is without a ו prefixed in one copy. עלם to hide. Job. 42, 3. to blind. 1 Sam. 12, 3.

I viewed all the works which God giveth the fons of men, for their vain labour therein :

But every thing which he doeth, becometh perfect at it's season. Also I viewed the darkness which he spreadeth over men's hearts, lest, either at the beginning or at the end, they should discover his proceedings.

12. I know that there is no good in them, but for a man to rejoice, and to do good in his life.

בם for them. עשה to procure, get. Jer. 4, 18. Gen. 31, 1. Deut. 8, 17.

Then perceived I that men can do nothing better than to cast away care, and to enjoy through their lives all the happiness they can.

15. That which hath been, is now; and that which is to be, hath already been, and God requireth that which is past.

רדף to follow. Ex. 14, 4. a revolution of events continually following each other in succession.

What is that which hath been? That same that is now: and what is that which shall be? That same which hath been already: for God causeth all things to revolve.

17. I said in mine heart, God shall judge the righteous and the

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wicked: for there is a time there, for every purpose, and for every work.

שם translated "for there is a time there," should be rather, "he hath appointed a season." שם to appoint. 2 Kings 10, 24. Pf. 78, 5. Archbishop Secker is of this opinion.

שם Sic. o' Syr Ch. Tunc Vulg. Videtur legend. שם posuit. ut Job 14, 13. SECKER.

I said in mine heart,

Between the just and the unjust God will judge:

Since for every purpose, and for every work,

He hath appointed a season.

18. I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

שם על דבר בני האדם with respect to his conduct towards the sons of men. על concerning. Ruth 4, 7. Num. 8, 22. עש deed. Esth. 1, 17. act. 1 Kings 11, 41. ברור clearly. Job 33, 3. לברם to make it clear to them.

And I said in mine heart, with respect to God's conduct towards the sons of men; it is to prove to them, and to make them sensible, that they are but as the brutes.

C H A P T E R IV.

VERSE 3. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun. The two articles here, the one prefixed to מעשה and the other to רע, give the sentence an energy which ought to be communicated to the translation. Who and which, after he, cannot both be proper.

But him, still happier than them both,

Who hath not yet existed:

N O T E S

Who hath not seen the doings, the evil doings,

Which are carried on under the sun.

8 There is one alone; and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour,

שני two. Gen. 1, 16. and there are not two; that is, he hath no companion.

There is a man, single and without companion, who has neither child nor brother: yet, no end is there to all his labour.

12. This verse should seem more properly to come immediately after the tenth.

13. Better is a poor and a wife child, than an old and foolish king, who will no more be admonished.

זהר to warn. Ezek. 33, 3. 2 Kings 6, 10.

Better is a feeble but wise youth

Than an old and foolish king, who will no longer be warned.

14. For out of prison he cometh to reign, whereas also he that is born in his kingdom becometh poor.

כי surely, truly. Ruth 1, 10. Jer. 22, 22. Josh. 2, 24. הסורים vel האסורים see many MSS. the house of the bound, the house of slaves, the house of bondage. בית עבדים Egypt. Ex. 20, 2. Deut. 6, 12.

Surely shall one come

From the house of captives to reign:

Yet in his own kingdom was he born poor.

15. I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

חיים a troop. 2 Sam. 23, 11, 13. congregation. Ps. 68, 10. הלך to march. Hab. 1, 6. ילד son. 2 Kings 4, 1. the son and heir. השני the second; the next after that son and heir: the heir's successor. תחתיו in the room of; speaking of the succession to a throne. I am risen up in the room of David my father, and sit on the throne. 1 Kings 8, 20.

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I contemplate all the armies

Which, with the heir, are in motion under the sun ;

With the successor who after him shall arise.

16. There is no end of all the people, even of all that have been before them: they also that come after, shall not rejoice in him. Surely, this also is vanity, and vexation of spirit.

לפניהם before them, meaning in battle-array: against them. 2 Chron. 14, 10. Deut. 31, 21. גם but. Ps. 129, 2. בו in it. Is. 30, 21.

No end is there of all the people,

Of all those who are in array before them.

But they who come after

Shall not herein rejoice.

Surely this also is vanity, and vexation of spirit.

13. Better is a feeble but wise youth

Than an old and foolish king, who will no longer be warned.

14. Surely shall one come

From the house of captives to reign:

Yet in his own kingdom was he born poor.

15. I contemplate all the armies

Which, with the heir, are in motion under the sun ;

With the successor, who after him shall arise.

16. No end is there of all the people,

Of all those who are in array before them.

But they who come after

Shall not herein rejoice.

Surely this also is vanity, and vexation of spirit.

I conceive the whole of the above passage, from verse the thirteenth, to be a prophecy; and that the substance of it is this.

That after the death of Solomon, the sceptre of Israel, instead of descending as it ought to Solomon's family, shall depart into the hands of Jeroboam; a person who had formerly been servant to Solomon, and who was now a fugitive in Egypt.

N O T E S

That fierce wars shall ensue, and vast armies be assembled: that at length Jeroboam the usurper shall fall from his throne, both he and all his family be extirpated, and the sceptre pass into another line.

The particulars of this remarkable passage I shall now endeavour to explain.

Better is a feeble but wise youth

Than an old and foolish king, who will no longer be warned.

The feeble but wise youth, I take to be Abijah, Solomon's grandson: and the old and foolish king, to be Jeroboam.

Abijah is feeble when compared to Jeroboam: for Jeroboam leads into the field 800,000 men, whereas Abijah had but half that number. 2 Chron. 13, 3.

Abijah, though feeble, was wise and skilful: for with his inferior force, he defeats Jeroboam, and slays 500,000 of his men. 2 Chron. 13, 17. See also his speech before the battle. 2 Chron. 13, 4.

An old and foolish king.

Jeroboam was both: he must have been old, for he had been servant to Abijah's grandfather, Solomon. 2 Chron. 13, 6. 1 Kings 11, 26. he was foolish, in despising the prophet. 1 Kings 11, 38. see also 1 Kings 12, 8, 10.

Who will no longer be warned.

He would not take warning, though his withered hand, by the intercession of the man of God, was restored. 1 Kings 13, 6. he persisted in his idolatry 1 Kings 13, 33. and thereby provoked God to execute his threat. 1 Kings 14, 10. 15, 29.

That it was Abijah the grandson, and not Rehoboam the son, of Solomon, who is meant by these words "feeble but wise youth," there is good reason to suppose.

First, because the person here spoken of is preferred to the old king: and Jeroboam was to be esteemed old, in Abijah's time, rather

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than in Rehoboam's. Rehoboam himself was forty one years old when he succeeded his father Solomon.

Secondly, because Rehoboam was by no means remarkable for his wisdom, but otherwise: as appears by his very foolish conduct in despising the advice of the experienced counsellors, and following that of his rash companions: 1 Kings 12, 8. and by his imprudent answer to the people, 1 Kings 12, 14. whereby he caused the ten tribes to revolt.

Surely shall one come

From the house of captives to reign:

Yet in his own kingdom was he born poor.

From Egypt, (the house of captives,) Jeroboam came. 1 Kings 11, 40. He came to reign: for when all Israel heard that Jeroboam was come, they made him king. 1 Kings 12, 20.

Yet in his own kingdom was he born poor.

He had been before a poor and mean subject in that same kingdom, where now he was come to reign; for he had been a "servant to Solomon." 1 Kings 11, 26. 2 Chron. 13, 6.

I contemplate all the armies

Which, with the heir, are in motion under the sun:

With the successor, who after him shall arise.

Solomon, with an eye here enabled to pierce into futurity, views the numerous armies that are assembled under the banners of his son and of his grandson. During the reign of his son Rehoboam, continual war subsisted between Jeroboam and him. 1 Kings 14, 30. At one time Rehoboam assembles 180,000 chosen men against Jeroboam. 1 Kings 12, 21. This army he collected from two tribes, the tribes of Judah and Benjamin, the only ones that remained faithful to him. If from two tribes only, so great an army was assembled, we may suppose that Jeroboam, from the other ten, must have raised an army, in proportion greater.

N O T E S

Thus Solomon, in Rehoboam's time, contemplates vast armies. The like also he views, in the time of Rehoboam's son and successor: for Abijah leads into the field 400,000 men, and gives battle to Jeroboam at the head of 800,000 men. Here are armies, then, consisting together of 1,200,000 men. Well therefore may Solomon say in the following verse,

No end is there of all the people,
Of all those who are in array before them.

But they who come after
Shall not herein rejoice.

Jeroboam's family had no cause to rejoice: for though their father attained the crown of Israel, yet it was declared by the prophet, him that dieth of Jeroboam, that is of Jeroboam's family, shall the dogs eat; and him that dieth in the field shall the fowls of the air eat. 1 Kings 14, 11. Jeroboam is stricken by God, and dies. 2 Chron. 13, 20. Nadab, Jeroboam's son, is smitten by Baasha, who seizes his crown, and smites all the house of Jeroboam, and leaves not of Jeroboam any that breathed. 1 Kings 15, 29.

All these struggles for empire, attended with such disappointment, misery, and bloodshed, are surely pronounced with great truth to be

Vanity and vexation of spirit.

C H A P T E R V.

1. In the Hebrew copies, this verse is the last of the fourth chapter.
3. For a dream cometh through the multitude of business, and a fool's voice is known by multitude of words.

1 so. Num. 1, 19. Is. 53, 7. "is known," not in the original. נֶאֱדָר belongs to both hemistichs.

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For as the dream cometh through much labour;

So, cometh idle speech through many words.

6. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel, that it was an error.

בשר thyself. בשרי myself. Ec. 2, 3. מלאך a messenger, meaning the priest. Mal. 2, 7. See on this subject Levit. 5, 4.

Suffer not thy mouth to bring thee into sin; nor plead before the priest, that it was an error.

8. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest, regardeth, and there be higher than they.

מדין contention. Prov. 18, 18. in judgment, Jud 5, 10. The will, חפץ, here, the arbitrary will of those appointed to administer justice. שמיר to have an eye upon; to notice with the intention of punishing. Job 10, 14. 13, 27. 14, 16. Ps. 130, 3.

If thou behold the oppression of the poor, and the perversion of law and justice in judgment, murmur not at the tyranny: for there is one higher than the high, who marketh also those, who are still higher than they.

16. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17. All his days also he eateth in darkness, and he hath much sorrow, and wrath with his sickness.

ומה יתרון לו and what is he the better? שיעמל for having toiled. ב prefixed to חשך is understood before the substantives that follow.

יֹאכֵל f יֹאכֵל SECKER.

His Grace was of opinion that for יֹאכֵל he hath eaten, the right reading perhaps is יֹאכֵל he hath mourned. But no manuscript or edition supports this conjecture. By בֹּחֹשׁ יֹאכֵל is meant; he hath lived in darkness, he hath lived sordidly and meanly.

N O T E S

Yea truly a fore evil it is, that as he came, so he goeth ;

And what the better for having toiled for the wind ?

And for having lived all his days,

In gloom and great care, in disquiet and vexation ?

18. Behold, that which I have seen : it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun.

אשר יפה that which I esteem good, אשר ראיתי טוב that which I esteem right. טוב pleasure or happiness.

Behold ! that which I esteem good, and that which I esteem right, is, for man to taste pleasure in all his labour.

19. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof.

גם yea. Gen. 27, 33.

והשליטו he hath also given a power.

Doubtless to every man on whom God hath bestowed riches and wealth, he hath also given liberty to enjoy them.

20. For he shall not much remember the days of his life : because God answereth him in the joy of his heart.

כי therefore. Ps. 116, 10. זכר to be mindful. Neh. 9, 17. If. 17, 10. to think on. Gen. 40, 14.

יזכר he will not be over-solicitous about.

ענה to answer : means here, to answer favourably, to be propitious to. If. 41, 17. בשמחת with. Josh, 10, 11. 1 Sam. 4, 8. Lam. 3, 16.

Hence he will not be anxious about the duration of his life ; since God blesteth him with cheerfulness of heart,

N O T E S

C H A P T E R VI.

VERSE 3. If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial, I say, that an untimely birth is better than he.

1 nevertheless. 2 Sam. 5, 7. Esth. 5, 10. Ezek. 16, 60.

הנפל וגם קבורה לא היתה לו הנפל the very abortive though of burial deprived. גם though. Neh. 6, 1. הנפל an untimely birth. Job 3, 16. But thou art cast out of thy grave like "an abominable branch." meaning, an abortive. Is. 14, 18. Dr. Lowth indeed translates this "like the tree abominated:" that is, says he, as an object of abomination and detestation; such as the tree is, on which a malefactor has been hanged.

But the comparison is made by Isaiah, to something deprived of burial rites: this, cannot be a gibbet. By branch is not meant a tree, but a child, or offspring. Cant. 4, 13. Pindar uses ἐρνεα in the same sense, ἐρνεα Λατῆς the branches of Latona, that is, her children, Apollo and Diana.

Καλλίας ἄδων

Ἐρνεσι Λατῆς. Nem. 6, 64.

Μελισσῶ

Ἐρνεί Τελεσιαδά. To Meliffus the son of. Is. 4, 73.

Besides, נצר does at no rate mean a tree, but a cion or slip; as his Lordship has properly translated it elsewhere. Is. 60, 21. 11, 1.

Though this man may have begotten an hundred children, and may have lived many years; yet, however long may have been his life, if his soul hath not satisfied itself with any enjoyments, I say, that the very abortive, though of burial deprived, is better than he.

7. Four copies omit the ה to אדם. ל over. 1 Kings 11, 28.

N O T E S

8. For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

יָתֵר excellency. Gen. 49, 3. Job. 4, 21. הֵלֵךְ נֹגֵד הַחַיִּים that is, to keep himself among the living, to procure himself sustenance. מֵה לְעֵנִי in what respect is he better than the poor man?

What then better is the wise man than the fool? or than the poor man, who yet knoweth how to gain his bread?

9. Better is the sight of the eyes, than the wandering of the desire: this is also vanity and vexation of spirit.

מֵרְאָה עֵינַיִם that which is seen by the eyes; the things which we possess. It is imprudent to neglect the enjoyment of the good things in our possession, for the sake of pursuing absent ones, which we never may attain.

Better is that which is seen by the eyes,

Than that which is pursued by the fancy:

For vanity is this, and vexation of spirit.

Houbigant, here, as in other passages which he finds difficult, makes the matter easy, by altering the Text. For נֶפֶשׁ he substitutes, without authority, דְּבַשׁ honey. Paululum recreat oculos favus mellis.

I cannot but think the liberties frequently taken by this learned father in the transposition of letters and the alteration of the original words, without any authority whatever, to be highly unjustifiable: by this method, a person might make with facility almost any sense out of any words: in Hebrew more particularly, where the radical letters seldom exceeding three, a transposition or change of any one of them makes a new word with a new signification.

10. That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he.

N O T E S

כביר mighty: mighty in strength and wisdom. Job 36, 5. Is. 17, 12.
שהיה which hath been; meaning, which hath been created.

What is that in the creation most mighty?

Let it's name be mentioned.

Confessedly it is man.

Yet how unable is he to contend

With the power that is above him?

11. Seeing there be many things that increase vanity, what is man the better?

מרים הבל gives the idea both of multitude and greatness. magnifying vanity: that is, exhibiting his weakness in a conspicuous and striking manner.

The greatest of his works

Do but exhibit his weakness:

Yet, what is there, comparable to man?

C H A P T E R VII.

VERSE 7. Surely oppression maketh a wise man mad, and a gift destroyeth the heart.

עשק to press down or upon. By this I conceive is meant that pressure of friendship or interest which sometimes induces men to act, not in strict conformity to their own sentiments and judgment. אבד to destroy. Jer. 15, 7. Ezek. 6, 3. הילל Pih. to deal foolishly. Ps. 75, 5. maketh fools. Job 12, 17.

Though influence may sway a wise man to do imprudently,

Yet, it is the bribe, which corrupteth the heart.

11. Wisdom is good with an inheritance: and by it there is profit to them that see the sun.

עם before. Job 9, 2.

Better is wisdom than riches,

Yea than all things which see the sun.

N O T E S

12. For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

יִתְרוֹן gives the idea of superiority. Ec. 2, 13, 15. 10, 11.

For they who are protected by wisdom,

Are protected as by wealth:

But wisdom is superior in this,

That it giveth life unto its possessors.

13. Consider the work of God: for who can make that straight which he hath made crooked?

מַעֲשֵׂה a work, any work. כִּי an, whether. Gen. 42, 33. בּוֹאֵת

הֵנָּה hereby shall I know whether ye be true men.

View any work of the Lord:

Who can make that straight,

Which he hath made crooked?

14. In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

ב towards. Num. 13, 17. Ec. 11, 3. וְנִשְׁכָּח nevertheless. 2 Sam. 5, 7, גַּם for. Job 13, 16. לַעֲמָתָה hard by. Lev. 3, 9.

In the day of prosperity rejoice:

Yet have an eye towards the day of adversity:

For the Lord hath placed the one near unto the other,

That man should be uncertain

What next may befall him.

16. Be not righteous overmuch, neither make thyself over-wise: why shouldest thou destroy thyself?

צַדִּיק just. Gen. 6, 9. Deut. 32, 4. צְדָקָה justice. Job 8, 3.

שָׁמֶם desolate. 2 Sam. 13, 20. יִדָּר conveys the idea of excess. Ex. 36, 7. Deut. 30, 9. 2 Kings 4, 43.

Carry not justice to excess, nor be rigorously exact:

Wherefore shouldest thou cause thyself to be shunned?

N O T E S

17. Be not overmuch wicked, neither be thou foolish: why shouldest thou die before thy time?

The obvious sense of these words surely is, that men may be wicked to a certain degree, though they must not be so to excess.

It will readily be allowed either that Solomon here delivers a very extraordinary precept, or that his words are erroneously translated. The latter is certainly the case. For תרשע in this verse is opposed to צדיק in the former. צדיק in the former means, just; and the advice there is, carry not justice to excess: תרשע in this means, faulty, be not faulty in the other extreme. רשעתו his fault. Deut. 25, 2. The substance then of what he advises is this.

As in the one case it is not right to be too rigorous and exact, the summum jus being often summa injuria; so in the other it is improper to be too slack and easy, when the welfare of society, and perhaps your own, require, that it's laws should be enforced.

Neither be slack to excess, nor foolish:

Wherefore shouldest thou perish before thy time.

18. It is good that thou shouldest take hold of this, yea also, from this withdraw not thine hand: for he that feareth God, shall come forth of them all.

אל תנח את ידך to proceed. Gen. 24, 50. Judg. 11, 36. אל תנח את ידך withdraw not thine hand from it, embrace it. אל תנח את ידך not in one copy. כל both. Ec. 2, 14.

אל תנח בון istum justum tamen intellexit Hieron. ut ex ejus commentario patet. Aliam nihilominus explicationem subjungit vetus Latina, retinere te istud.

אל תנח אל תנח 2 Par. 29. Sic interpretantur הוניה

19. Conf. 1 Par 11. 14. Sed vetus Latina, ne dimittas, habet: unde legendum ημην, quæ est etiam Symmachi versio. SECKER.

It becometh thee to embrace the one precept,

And not to be negligent of the other:

He who feareth the Lord will be guided by both.

N O T E S

21. קלל to revile. Ex. 22, 28.

24. That which is far off, and exceeding deep, who can find it out?

עמק עמק deep! deep!

How distant is it, and deep!

Deep! who can reach it?

26. האשה the harlot. Jos. 6, 22.

27. Behold, this have I found (saith the preacher) counting one by one, to find out the account:

חשבון discretion. Ec. 7, 25. אחת לאחת one by one; that is, with strict attention. בקשה in the next verse must be understood in the construction. ראה זה with this in my view; concerning these persons.

Concerning these, saith the preacher, I have strictly inquired, in order to find out the worthy.

28. Solomon's censure would be unjust, could we suppose it to extend beyond the women of his seraglio: 1 Kings 11, 3. Cant. 6, 8. but it is evident from these words, בכל אלה from all these, that he confines it to them.

29. חשבון the sense of the word in this place seems drawn from the Arabic. خشب khesheb (plur. khufban) Richardson. Worthless. commiscuit rem rei. Gol. engines. 2 Cron. 26, 15.

C H A P T E R VIII.

VERSE 1. A man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

עז sternness. Prov. 18, 23. ישנא shall be hated. Prov, 14, 17. If 1, 14.

Wisdom enliveneth a man's countenance;
But austerity in the looks is hateful.

N O T E S

3. Stand not in an evil thing, for he doeth whatsoever pleaseth him.

עמד to continue. Ps. 119, 91. remain. Hag. 2, 5. דבר רע the evil matter, perverseness; contumacious disregard of the king's command. יעשה he will require the performance of. אשר ירפץ what may be his pleasure.

Go, persist not in perverseness,

For he will require that his command be obeyed.

4. Where the word of a king is, there is power: and who may say unto him, what dost thou?

באשר דבר מלך שלטון In that which a king pronounceth there is power.

The will of a king is supreme:

And who shall say, why dost thou thus?

5. Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

משמרת a charge. Lev. 8, 35. Num. 1, 53. 3, 7. literally, he who is charged with a command shall not know an unfortunate thing.

A man of sense, intrusted with a charge, will not miscarry; because he will perceive the right time, and use judgment.

6. Because to every purpose there is time, and judgment; therefore the misery of man is great upon him.

עליו herein. משפט judgment, address.

For in every transaction there is a crisis, and a need of address: yet great is man's misfortune herein, that he knoweth not &c.

8. Neither hath he power in the day of death: and there is no discharge in that war, neither shall wickedness deliver those that are given to it.

רשע any thing meanly done, a shift, stratagem.

No man hath controul over the spirit, to retain the spirit; nor authority over it, in the day of death: there is no escape in that conflict; neither will any stratagem be of avail to those who use it.

N O T E S

9. There is a time wherein one man ruleth over another to his own hurt.

שלט to have dominion. Ps. 119, 133. imperious. Ezek. 16, 30.

Sometimes hath man exerted tyranny over man, to his own destruction.

10. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done.

קדוש a place appropriated to special purposes, but not confined to religious.

The place where the consecrated person of the king resided, is here meant.

For hereby have I seen wicked men brought to their graves: yea, forth have they been led, from the seat of royalty conducted, and consigned to death in that city where they had so acted.

12. מֵאֵן .. *and tote o' mēn*. SECKER.

No manuscript or copy reads מֵאֵן though the word appears to have been so read by the Greek translator.

15. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour, the days of his life, which God giveth him under the sun.

לוֹ to be joined as assistants in a work. Num. 18, 2, 4. to cheer and solace a man in it. בעמלו in his labour.

Then I approved of making life happy; since, except eating, and drinking, and living cheerfully, there is nothing under the sun, desirable for man: and these are to comfort him in his labour during the days of his life which God granteth him under the sun.

16. When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes)

N O T E S

כאשר in the same manner as. Prov. 24, 29. ולראות so did I to see.
 ו so. 2 Sam. 15, 34.

As I applied mine heart to get wisdom, so did I to observe the restlessness which prevaieth on the earth: for man giveth sleep to his eyes neither by day, nor even by night.

C H A P T E R IX.

VERSE 1. For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works are in the hand of God: no man knoweth either love, or hatred, by all that is before them.

זה is this. Two MSS. omit the ו to לבור to make all this understood. גם for. Job. 13, 16. it has this meaning, Mal. 3, 15. Job 16, 19. Ec. 7, 14.

Now the whole, which I have devoted mine heart to, is this: to make it understood, that the just and the wise, and all belonging to them, are in the hand of God: since man cannot learn, from any thing which occurreth, whether he be loved or hated.

3. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

זה רע this is the evil, the evil consists in this. כי that, in there being. גם that therefore, ו that. Judg. 14, 15. Ruth 1, 11. גם therefore. 1 Sam. 12, 16. בחיים concerning their living, or concerning the lives of them. חיים living, quick. Num. 16, 30. ב concerning. 1 Kings 5, 8.

There is this evil in all which is done under the sun, in there being the like event unto all: that hereby, the heart of the sons of men is filled with evil; and that there arise errors in their notions concerning the living, and with respect to the dead hereafter.

N O T E S

4. For to him that is joined to all the living, there is hope: for a living dog is better than a dead lion.

For *יחבר* several copies read *יחבור* and *יחבר*. *יחבר* sociatus fuit. *אשר* to him whoever he be, though the meanest and most insignificant of men. The *ל* prefixed to *כלב* is comparative. *ל* as. Deut. 11, 18. Cant. 1, 3.

יחבר cum Keri concordat Ch. Syr. o' mirè Vulg. Nemo est qui semper vivat *לכלב* nullam præfixi rationem habent o' Syr Ch Vulg. SECKER.

He who is in society with all the living, whoever he be, hath something to cheer him: for better is the dog that is alive, than the lion that is dead.

5. But the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten.

שכר of any price or account. Zech. 11, 12.

But the dead know nothing: neither are they any more of account, since their memory is consigned to oblivion.

9. Live joyfully with the wife whom thou lovest, all the days of the life of thy vanity.

אהבת the præterite has very often the sense of the future; thou shalt love her.

Live in joy with thy wife,

Love her all the days of thy vanity.

18. But one sinner destroyeth much good.

חטא to miss. Jud. 20, 16. means, to err. Job 5, 24.

But an oversight often causeth the best scheme to miscarry.

C H A P T E R X.

VERSE 2. *לב* wisdom. Job. 36, 5. the mind. 1 Chron. 22, 7. Ezek. 38, 10.

3. Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

N O T E S

אמר to proclaim or make known, to publish. Jon. 3, 7. to certify. Esth. 2, 22.

Even in the path-way as the fool walketh,
He sheweth his want of understanding;
And to all he maketh it known that he is a fool.

7. עשיר rich: here, in understanding and endowments of the mind.

9. עצבות wounds. Pf. 147, 3.

יטכן יעצב One MS. ض percussit. Gol.

10. If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

To what person does "he" refer? no one has been spoken of.

גבר to exceed. Job 36, 9. חיל strength. 1 Sam. 2, 4. here plural, that is, the utmost strength. ו even. Josh. 2, 1. literally then, it will exceed even the utmost strength. כשר right. Esth. 8, 5.

If iron be rusty and it's edge blunt,
No strength will avail to make it cut;
Yet still wisdom will find out

How to make it execute it's office.

11. Surely, the serpent will bite without enchantment, and a babler is no better.

אם though. Jud. 13, 16. Pf. 68, 13. לרש to whisper. Pf. 41, 7. the whispering of a serpent, it's hissing. יתרון is expressive of superiority. Ec. 2, 13, 15. בעל הלשון a master of the tongue.

Though the serpent sting without hissing;
Yet doth not he, who hath a subtle tongue,
Bite still more cunningly?

14. A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

והסכל though the fool. ו though. Zech. 12, 3. Ezek. 14, 18.

מאחריו after it; whither his discourse tends. מה שיהיה what the subject is.

The way which a fool walketh by the way, his wisdom
is as darkness, and he reacheth to every one that he is a fool.

N O T E S

Though the fool use many words,
 No man can tell what they mean, or whither they tend;
 Who can inform him?
 16. **בבקר** expresses the doing of any thing with carelessness. Prov. 27, 14-

C H A P T E R X I .

VERSE 1. Cast thy bread upon the waters : for thou shalt find it
 after many days.

שלו to sow. Prov. 6, 19. **לחם** bread-corn. Is. 28, 28. **על**
 against. Jud. 3, 10. Ps. 27, 3. **פני** the face, appearance; prospect.
 Ezek. 40, 44. **כי** that. Gen. 38, 16. Ex. 3, 11.
ברב הימים after the due number of days. **בימים הרבים** in process of
 time. Ex. 2, 23.

Sow thy seed when showers approach :

That after due time thou again mayest find it.

5. Even so thou knowest not the works of God who maketh all.

אשר how. Neh. 2, 17. Ex. 11, 7. **מעשה** singular, the work.

So thou understandest not the work of God,

How he maketh all things.

8. But if a man live many years, and rejoice in them all; yet let him
 remember the days of darkness, for they shall be many. All that
 cometh is vanity.

ויזכר when he remembereth. **ו** when. Jud. 16, 15. **כי** how.
 1 Kings 20, 7. 2 Kings 5, 7.

Nevertheless, though a man live many years,

And rejoice in them all,

Yet when he reflecteth on the days of darkness,

How many they will be,

All that occurreth will seem vanity.

G

N O T E S

9. בחר that which is the choicest. Ex. 15, 4. Ps. 101, 5. the flower of youth.

10. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

כעס sometimes, grief. Ps. 31, 9. sometimes, anger. Jud. 2, 12. here, concupiscence. ילדותך thy youth. Ps. 110, 3. Ec. 11, 9. שחר black. Job 30, 30. שיחור the Nile. Jos. 13, 3. Jer. 2, 18. so called from it's black and turbid waters. שיחורין coals, carbones. Calaf. Dict. black, burning. From the tenor of the passage, and the senses above given, I am induced to think that שחרות may mean the lusts: in the Vulgate it is translated voluptas, sensuality.

Therefore chace concupiscence from thine heart,

And put away impurity from thy flesh:

For youth and it's lusts are vanity.

C H A P T E R XII.

VERSE 1. וזכר but remember. ו but. 2 Sam. 11, 1. 2 Chron. 21, 3.

2. והאור והירח et lumen lunæ Syr. SECKER. But והירח is found, with the ו prefixed, in every MS. and Edition.

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

Important light will be thrown on the passage before us, if we recollect that what Solomon here says is addressed to the prince his son: O young man, 11, 9. my son, 12, 12. זכר remember thou. 12, 1.

ביום against the day, e'er the day. ב against. Gen. 16, 12. Levit. 17, 10. חיל valour. Josh. 10, 7. Jud. 3, 29. when the attendants of the prince, both military and domestic, shall lament his death. טחן to grind. Jud. 16, 21. by this I understand the grinding-slaves, who

N O T E S

in early times, were part of the domestic establishment: most of these, in the confusion occasioned by the death of their master, desert their employment, and are left by their over-seer. חשך to be dark. Job. 18, 6. Is. 5, 30. to be gloomy and in distress. ארב ambush, den. Josh. 8, 2. Job 37, 8. By ארבות I understand those stations about the palace and it's environs where the centinels keep watch. I have translated it battlements: in our version it is rendered windows. I observe, since this translation was printed, that שמשת in Isaiah, translated in our version "windows," is understood by Bp. Lowth, to signify "battlements."

And I will make thy windows of agates. Is. 54, 12. English Bible.
And I will make of rubies thy battlements. Lowth.

In this passage of Ecclesiastes, I know some are of opinion, that "by keepers of the house" are meant, the shoulders arms and hands, because they defend the body from dangers: that by "strong men" are meant, the thighs legs and feet, because they are the supporters and pillars of the whole fabrick: that by "the doors shall be shut in the street, when the sound of the grinding is low," is meant, that the old people are shut out of all public meetings, because of the lowness of their voice, which formerly was as loud as a mill: that by, "he shall rise up at the voice of the bird," in the next verse, is meant, that the chirping of the least bird wakes the old man, or that he wakes early when the birds do. Patrick.

These interpretations appear to me improbable and forced. I think it very unlikely that Solomon should here abruptly desert his usual stile of writing, and suddenly adopt another so widely different. Besides, the explanation above given of the fourth verse, is founded I apprehend on an erroneous translation.

E'er that day come

When the guardians of the house shall tremble,

And the men of valour sink down;

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When the grinding-slaves, forsaken, shall stop;
And the watchmen on the battlements mourn;

4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

And he shall rise up. Who is the person that shall rise up? no one has been spoken of. ל with. Gen. 46, 26. Exod. 13, 7. שחח to bow down. Ps. 38, 6. sink down and disappear: or faint, and sink down under affliction. Voice of the bird: see verse 3.

When the doors shall be shut in the street,
And the sound of the mill not be heard;

When the bird shall with shrieking arise,

And all the daughters of music retire;

הצפור requiring to be translated not a bird, but the bird, some particular one must be alluded to.

The Hebrew poets and prophets considered the owl as a fit image in descriptions of desolation: as a few instances will shew.

The owl also and the raven shall dwell in it. Is. 34, 11.

But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there. Is. 13, 21.

Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein. Jer. 50, 39.

This bird has been long superstitiously believed to be of fatal omen. Josephus records the following circumstance. Agrippa looking upwards perceived an owl over his head, and knew immediately that it was a messenger of his misfortune, of his death. Jos. lib. 19. c. 7. Buffon's account of this bird is in these words.

L'EFFRAIE qu'on appelle communément la chouette des clochers, effraie en effet par ses soufflemens, ses cris âpres et lugubres, et sa voix entrecoupée qu'elle fait souvent retentir dans le silence de la nuit; elle est, pour ainsi dire, domestique, et habite au milieu des villes les

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mieux peuplées; les tours, les clochers, les toits des églises et des autres bâtimens élevés lui servent de retraite pendant le jour, et elle en sort à l'heure du crépuscule; son soufflement qu'elle réitère sans cesse, ressemble à celui d'un homme qui dort la bouche ouverte; elle pousse aussi en volant et en se reposant, différens sons aigres, tous si désagréables que cela joint à l'idée du voisinage des cimetières et des églises, et encore à l'obscurité de la nuit, inspire de l'horreur et de la crainte aux enfans, aux femmes et même aux hommes soumis aux mêmes préjugés, et qui croient aux revenans, aux forciers, aux augures; ils regardent l'effraie comme l'oiseau funèbre, comme le messager de la mort; ils croient que quand il se fixe sur une maison, et qu'il y fait retentir une voix différente de ses cris ordinaires, c'est pour appeler quelqu'un au cimetière. Buffon. Hist. Nat. des Oiseaux. Tome Sec. 168. Octavo.

In poetry it is certainly justifiable, that the writer should avail himself of any superstitious notions prevalent among the people, which he thinks may be of advantage to his subject: and none I presume are sorry that Shakespear and Milton have so often furnished us with proofs that they were of this opinion.

As in the passage of Ecclesiastes before us, this description of the last scene of human life, is doubtless to be ranked among the poetical writings of Solomon, I think it probable, that the bird here alluded to, is that same, which is mentioned by Jeremiah and Isaiah. 5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

הַגִּבּוֹר on high, the noble. בְּדֶרֶךְ those on the way, the mean. דֶּשֶׁק veretrum. See Lexicon Calasii. Sensual pleasure. נֶאֱזַע to abhor. Jer. 14, 21. to despise. Lam. 2, 6. חֲגַב the locust. 2 Chron. 7, 13. Moses, Lev. 11, 22, declares the locust a clean animal; and there is no question, but that these creatures were commonly eaten in Pa-

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leſtine, and the neighbouring countries; and we find that John the Baptiſt ſubſiſted upon locuſts and wild honey. Diſt. Bib. Honey was among the delicacies of Paleſtine, “a land flowing with milk and honey.” Locuſts and honey therefore, were perhaps both conſidered as luxuries. I am hence induced to ſuppoſe that by *קָדָשׁ* may be meant, luxurious gratifications.

ראו וִיפְּתָאיוֹס ו' יראו וְ וחתחתים וְ et formidabunt Vulg.—Vit
Syr. qui per totum hunc V singulariter reddit. וְ יסתבל ו' παχυνθη ο'
Vulg ונסבא Syr. ותפר האבינוה וְ διασπασθη η καπαρις ο' Vulg. Syr.
Sed hic aliam int. subjungit. et cesset miseria vel inopia. SECKER.

When the noble and the mean shall quake and fear ;

When pleasure shall be despised,

Gratifications be abhorred,

And the desires be extinguished ;

When man to his long home shall now be departing,

And the mourners be standing round in the street:

6. Or ever the silver cord be loosed, or the golden bowl be broken,
or the pitcher be broken at the fountain, or the wheel broken at the
cistern.

Though it seem very improbable that by "strong men" the thighs and legs should be meant, and by "keepers of the house" the shoulders and arms; yet I think it natural to suppose here, where the parts of the body are described, that by "golden bowl" is meant the heart, and by "wheel at the cistern," the tubes and arteries about it. The "silver thread," I believe is generally understood, to signify the thread of life, the spinal marrow.

ἀνατραπεῖ ο' rumpatur. Vulg. Syr. ותרץ *Syr recurrat.*
Vulg. גלית *το ἀνθεμίστον,* vitta ο' Vulg חזור globus, pomum Syr. כר
 ο' Vulg. Syr. ונרץ *ο' et currat Syr confringatur*
Vulg. מבווע *החך הן rectè alia.* SECKER.

No copy reads חזון.

E'er the silver thread shrink,

N O T E S

And the golden cup be bruised;
 E'er the pitcher be broken at the well,
 And the wheel at the cistern be shattered;
 E'er the dust return to the dust whence it came,
 And the soul go back to God who gave it.

9. And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

יָתֵר superior. Ec. 2, 13, 15. 10, 11. אָזַן to hearken. Num. 23, 18. Job 33, 1. to listen for, to try to hear of.

Thus hath the preacher, if enlightened himself, given instructions to the people: many proverbs hath he enquired after, procured, and arranged.

10. The preacher sought to find out acceptable words, and that which was written was upright, even words of truth.

יָשָׁר work well done. 1 Kings 6, 35. any thing pleasing and excellent. Jud. 14, 3. 1 Sam. 18, 20. אֱמֶת true and sound: assured. Jer. 14, 13. דָּמָץ precious and desirable; as jewels and ornaments. Prov. 3, 15.

The preacher hath been studious to collect valuable sayings; and to express, in the best manner, sound maxims.

11. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

About twenty copies read וּבְמִשְׁמְרוֹת instead of וּבְמִסְמְרוֹת רֵעָה a teacher, a shepherd. Is. 56, 11. a pastor. Jer. 17, 16. by teacher, Solomon means himself. נָטַע to plant. Numb. 24, 6. Deut. 20, 6. a nail planted, a nail driven in, which pierces.

אָסַף the gathering, collectio. Is. 32, 10. 33, 4. Ex. 23, 16. בָּעַל addicted to. Prov. 1, 17. 22, 24. addicted to the collecting, means employed in that business.

Dicuntur, ni fallor, clavi אֵם בָּעַלִי אֵם fed אָסַף colligere יָאסַר conjungere, sed funibus, non clavis. SECKER.

N O T E S

The sayings of the wise, like goads or like points, pierce: the persons employed to collect them were appointed by none but the teacher.

E R R A T A.

- Ch. 2, 9. For More, read, Thus more.
2, 11. For Alafs! read, Alas!
5, 19. For he hath given, read, he hath also given.
6, 7. For for, read, and yet.
7, 12. Read, giveth life unto it's possessors.
8, 6. For dexterity, read, address.
12, 3. For shake, read, sink down.
12, 10. For useful sayings, read, valuable sayings. For profitable sentiments, read, sound maxims.
12, 11. Read, The sayings of the wise, like goads or like points, pierce.

